NAMING ETIQUETTES IN ISLAAM

By Abu Umaamah Sa'eed Bn Hamzah

آداب التسمية في الإسلام

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NAMING ETIQUETTES IN ISLAM

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INTRODUCTION

Praise be to Allah, the Lord of the worlds, His most Perfect and Complete Peace be upon the best of His creatures, upon his family, his companions and those that tread on his path.

This book "Naming Etiquettes In Islaam" is written to make the teaching of Islaam closer to people, especially the recommended precepts towards a new born child. The book also contains some Muslim names which will indisputably be of help to the Muslim communities at large.

I pray that Allah should accept this effort as an act of devotion to Him and make it beneficial to all Muslims.

Author.

Muharram 05, 1432AH
December 12, 2010CE

FOREWORD

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the Universe, the creator who created man (Adam) from clay and taught him the names of items. May His peace and blessing be upon the noble Prophet Muhammad who delivered the message of His Lord most Excellently and with utmost perfection.

To proceed:

I have had the opportunity to glance through a write-up put together by our noble brother and indefatigable caller to the path of Allah, As-Shaykh Sa'eed Hamzah (Abu Umamah). May Allah protect him. This write-up discusses, in some details, the manners of naming a newborn in Islaam and the importance of a good name. It also talks about the position of Islaam towards some names with respect to their acceptances or otherwise.

We pray Allah benefit the masses with this book and also make it righteous deed for the writer on the day of Resurrection Ameen.

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CHAPTER ONE

REALITY OF NAMING IN ISLAAM

The Arabic word for name is "اسم"(ism) which means "a sign". That is, a sign that represents the one who is named. It is also translated as "elevation" which stands for the statue of the named. Therefore, a name is an elevated sign that indicates the named (child) as a noble Muslim. So, the practice of naming is know as "تسمية" (Tasmiyah),[1]

Based on this, it is unanimously agreed upon by the scholar ('Ulama') of Islam that naming is Waajib (Obligatory) for men and women.[2]

As a result of this, a child is named as sb son of sb as this shall be identity by which he shall be called on the day of Resurrection. The Prophet (ﷺ) said:

"إِنَّ الغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ القِيَامَةِ فَيُقَولُ هَذِهِ غَرْدَةُ فُلاَنِ بْنِ فُلاَن"

"A Flag will be fixed on the day of Resurrection for every betrayer, and it will be announced (publicly in front of everybody) "This is the betrayer (perfidy) so-and-so, the son of so-andso."[3]

1. Tasmiyyatul Mawluud pg 19, Al-Mukhassas:vol.5 pg 215, Ahsinuu Asmaa'akum: vol.1 pg 35, Al-mawsuu'atul Fiqhiyyatul Kuwaitiyyah: vol.11 pg 327
2. Maraatibul Ijmaa': vol. 1 pg 117
3. Saheeh Al-Bukhaary

WHOSE RIGHT TO NAME?

It is quite obvious that it is the right of the father to give a benefitting name to his child. It is not at all the responsibility of the mother! However, the father is permitted to transfer the responsibility to whomever he wishes among the Ahlus Sunnah scholar to help choose and give his child a good and pleasant name.[1]

WHOM THE CHILD IS ASCRIBED TO?

The child is linked to or ascribed to his father not to his mother as this is the directive given in the noble Qur'aan. Allaah says:"ادْعُو هُمْ لآبَائِهِم هُوَ أَقْسَطُ عِنْدَ اللهِ" "Call them (adopted son)by (the name of) their fathers: that is more just with Allaah."[2]

THE SIGNIFICANCE AND EFFECT OF NAME ON THE NAMED

1. Name is an epitome of good omen for named.
2. One's name reflects in one's character.
3. Name is an indication for the father acquaintance

1. Aliqaa' As-Shahry: vol.28 Question 13, Tasmiyyatul Mawluud pg 28, Tuhfatul Mawduud: pg 177, Al-Mawsuu'atul Fiqhiyyatul Kuwaitiyyah: vol.11 pg 328,
2. Suurah Al-Ahzaab (33) v:5

With the Deen. The Arab proverb says: “with your name I know your father”

4. A good name makes the child upheld the guidance of sharee’ah and admire its tenets. So, by that the child remain blessed as his name is mentioned after the person he named after, be it a Prophet or a righteous servant of Allaah.

5. A bad name can be a means of digression of the child from the natural instincts in which Allaah created the child.

6. A bad name can lead to severance of tie kinship.

7. Surely, name as a long influence on the named: beauty or ugliness, harshness or smoothness or blessing or curse.

8. A child’s faith is recognized by his name.

9. Name is the first identity of the name among his group.

10. Name is the licence by which the named (child) enters the record of humanity.

11. Name is the first responsibility of the father.

12. A good name is an adornment for the named which can never be bought by the world and things therein.[1]

1. Tasmiyatul Mawluud pgs 20-27

NAME SEARCH

It is obligatory on the father/guardian to search for a good, meaningful and easily pronounced name from his child. And also, the chosen name should not be among the forbidden or detested names as laid down by Sharee'ah. Sometimes, the meaning to a name might not be known but if it is a name of Sahaaby (a companion of the Prophet) that is an evidence that the name sound and accepted. Had it been that the name is bad Prophet (ﷺ) could have raised an objection to is as he did to some.[1]

In addition to that, there is no evidence whatsoever to a common belief that a day a child is born would dictate a name on the child. That is, a child born on Jum'ah (Friday) must be called JAAMI' or other name in the patch of the printed names listed for that day in a paper (WASEEKAH) as commonly believed in Yoruba land of Nigeria. This grouping of the names according to the days is an outcome of star reading which is a destructive action. Similar practice is found among the Arab in a way that seven named lighted candles are placed by the side of the baby, so the candles are observed to know the one its light would go off last and the child is named after it. Some also believe that child is not named after his

1:Ahsinuu Asmaa'akum: vol 1 pg100

father because he would die whenever the name is mentioned.[1] This contradicts the principle that say: " الأصل جواز التّسمية بأيّ اســـم إلاّ ما ورد النّهي عنه" "The basis is the permissibility of having any name except the one reportedly prohibited."[2]

However, there are source from which the Muslim names are derived. These are discussed as follows.

SOURCES OF ISLAAMIC NAMES

A. Allaahs Names:

One of the sources of the Islaamic nomenclature is Beautiful Names of Allah. Allah has hundred minus one names which he has given us in His Noble Book and Authentic narrations of His Noble Prophet Muhammad. Allah says:

"وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ بِمَا كَانُوا يَعْمَلُونَ"

"And (all) the Most Beautiful Names belong to Allah, so call Him by them..."[3]

Narrated Abu Hurayrah that the Messenger of Allah said:

"إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا إِلاَّ وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ"

"Verily Allah has ninety-nine Names, i.e one hundred minus one, and whoever believes in their meanings

1. Ahsinuu Asmaa'akum: vol. 1 pgs 100-101
2. Al-Mawsuu'atul Fiqhiyyatul Kuwaitiyyah: vol.11 pg 331
3. Suuratul A'raaf (7) v: 180

And acts accordingly, will enter Paradise."[1]

So, a father has the opportunity to pick any of the Beautiful Names of Allah to give his child, most especially, Abdullah and Abdur-Rahmaan which the prophet(ﷺ) said they are the best Names in the sight of Allah(ﷻ). Narrated Abdullah bn Umar (رضي الله عنه) that the Prophet(ﷺ) said:

"إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللهِ عَبْدُ اللهِ و عَبْدُ الرَّحْمَانِ"

"The best of your names to Allaah are Abdullaaah and Abdur-Rahmaan."[2]

On the basis, the Prophet(ﷺ) named the son of his uncle (Al'Abbaas) 'Abdullaah. And it is on record that barely three hundred of the companions of the Prophet(ﷺ) were knows as Abdullaah. Infact, the first child to be born after hijrah (Migration) to Madeenah was 'Abdullaah bn Az-Zubayr.[3]

Furthermore, in giving a child of the beautiful names of Allaah, certain directives are to be observed.

i- Certain Names of Allaah cannot be giving to a child except by affixing "abd" (servant of). Such as, Allaah, Ar-Rahmaan, Al-Ilaah, Ar-Rabb, Al-Khaaliq, Al-A'laa, Al-Mutakabbir, Al-Qudduus, Al-Kallaaq, Al-Barri, Al-Musawwir. Ar-Razzaq, As-Samad, Al-Awwal.

1:Saheeh Al-Bukhaary 11: Saheeh muslim
2:Saheeh Al-Bukhaary, Saheeh Muslim
3:Tasmiyatul Mawluud pg33

Al-Aakir, Al-Baatin etc. This set of Names cannot be shared with Allah (ﷻ). So fathers and the general peopleshould be very caution to call any child/person with any of the aforementioned Names of Allah without affixing "Abd" (servant of) as in Abdul Awwal (the servant of the first).[1]

ii. The other Beautiful Names of Allah can be shared with others without affixing "abd" This is evident in the noble Qur'an and the established Sunnah of the Prophet(ﷺ). Instances to this, Allah(ﷻ) calls Himself "Al-Hayy (الحي)" in Q2:225 and calls His servant "Al-Hayy" in Q 30:19, in Q2:143 He calls Himself "Ar-Rauuf (الرؤوف), Ar-Raheem (الرحيم) and likewise in Q3:143 He called His Prophet Muhammad(ﷺ) with the same names. But is should be kept in mind that wherever Allah(ﷻ)'s Name is used for any being, be it in the Qur'aan of the Sunnah, it is just a name which must not be construed to have the same quality with Allah's.[2]

B- The Prophet's Names (عليهم الصلاة والسلام)

The prophets (عليهم الصلاة والسلام) of Allah(ﷻ) are the best of His(ﷻ) creatures and the Noblest of them. In fact they

1. Tafseer bn katheer: vol:1 pg34, Ahsinuu Asmaa'akum:vol:1 pgs 281-282
2.Ahsinuu Asmaa'akum:vol:1 pgs 292-293

Are the most blessed of all creatures of Allah(ﷻ). Their personalities are mostly protected by Him(ﷻ).

Their names have been the best after the names of Allah(ﷻ). The Names of the Prophets have a long influence in the nomenclature of the Muslims. Indeed, the Prophet (ﷺ) named his child Ibraheem as he (ﷺ) also named the son of Abdullah bn Salaam Yusuuf.

Likewise, the best names of the Prophet are the Names of Prophet Muhammad(ﷺ). Indisputably enough, he (ﷺ) is the best and the leader of the Prophets (ﷺ) of Allah. So his names without mincing words are the best to be named. In line with that of the prophet (ﷺ) never concealed his names to his Ummah (followers). Narrated Jubayr bn Mut'am (O the prophet (ﷺ) said:

"إن لي أسماء: أنا محمد وأنا أحمد وأنا الماحي الذي يمحو الله بي الكفر وأنا الحاشر الذي يحشر الناس على قدمي وأنا العاقب والعاقب الذي ليس بعده نبي"

"Surely, I have names: I am Muhammad (Praised one), I am Ahmad (More commendable), I am Al-Maahee that Allah wiped off the Kufr (disbelief) with, I am Haashir that people will be raised after me and I am Al-'Aaqib (the seal of the Prophet shall come after me"[1]. In another narration of hudhyfah bn Al-Yamaany(ﷺ) when he met the

1: Al Adab Al Mufrad with Fadlullaahis-samad: vol. 2pg 168: hadeeth 838, mukhtasar Ash Shamaa'il Al Muhammadiyyah- Hadeeth: 292 pg 179, Saheeh Muslim

Prophet(ﷺ) through one of the ways of Madeenah that he(ﷺ) said:

"أنا محمّد وأنا أحمد وأنا نبي الرحمة ونبي التوبة وأنا مقفي وأنا الحاشم ونبي الملاحم"[1]

"I am Muhammad (Praised one), I am Ahmad (More commendable), I am Nabyyyur-Rahmah (Prophet of the mercy) I am Nabiyyut-Tawbah (Prophet of the Repentance), I am Al- Muqaffih (One that trod the path of the Prophets before him), I am Al-Haashir that people shall be raised after me) and I am Nabiyyul-Mulaahim (Prophet of wars).[2] It should be known that the first to bear Ahmad after the Prophet(ﷺ) was Ahmad Al-Faraheedy Al-Basry, father of Al-khaleel, inventor of Arabic Prosody, born 100 A.H.[3]

C. Names of the Righetous Muslims:

It is established from the narration of Al-Mugheerah bn Shu'bah(رضي الله عنه) Who reported the Prophet(ﷺ) to have said: "إِنَهُم كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ" "they use to give names after the prophet and the righteous people before them".[4]

The companions of the Prophet (ﷺ) were the leaders of the righteous Muslims of this Ummah, so

1: Mukhtasar Ash- Shamaa'il Al Muhammadiyah-Hadeeth:315 pgs 190-191
2: Mukhtasar Ash-Shamaa'il Al-Muhammadiyah-Hadeeth:316 pgs 191
3: Tasmiyatul Mawluud pg 37
4: Saheeh muslim

Also those who tread their path till the Day of judgement.[1]

The essence of naming after the righteous Muslims is to serve as an emblem of good omen and to think auspicious of the new born. Hence, one can name his child of any names or the Rightly Guided Caliphs of the Prophet (ﷺ) or of the names of the Mothers of the Believers (رضي الله عنهن)- the wives of the Prophet (ﷺ).[2] One of the Companions() by the name Az-Zubayr bn Al-'Awwaam (رضي الله عنه) gave his nine children of the names of the Martyrs of Uhud (رضي الله عنه). They were: Abdullaah, Al-Mundhir, 'Urwa, Hamzah, Ja'far, Mus'ab, Ubaydah, Khaalid and Umar(رضي الله عنه).[3]

D- Beautiful Reflective Names Of Child Personality:

It is also permitted in the Islaamic nomenclature to name a child aside the afore discussed sources with other names that reflects in child's attributes. The name should not be of shame or disgrace to him, and also it most not be of total recommendation of the child.[4]

1: Suurah Tawbah (9) v:100
2: Tasmiyatul Mawluud pg37
3: Tasmiyatul Mawluud pg38
4: Tasmiyatul Mawluud pgs 39-40

BISEXUAL NAMES

The style of names sometimes can depict the gender group of its bearer without making any effort to recognize it as masculine, such as, Muhammad, Saalih, 'Abdur-Rahmaan. Likewise, mere hearing of some will indicate their feminine gender, such as Zaynab, Salmah, Khadeejah. But there are certain names that do not point to their gender except through a link or an affiliation. That is, this particular set of names can be bisexual in nature - can be given to male or female. It is just the essence of the bearer that determines its gender group, such as Hind, Jaariyah, 'Ammaarah, Umayyah etc. There is no any sharee'ah hindrance to this. Surely enough, this practice was approved by the prophet (ﷺ). Quite a large number of names of the companions (رضي الله عنهم) were of this nomenclature such as Umayyah, Uthaylah, Bardah, Bareedah, Ju'dah, Jumaanah. Jamrah, Hibbah, Hadhaadhah, Harmaalah, Hind, Farwah to mention but a few.[1]

GIVEN MORE THAN ONE NAMES

It is permitted to give a child more than one names as it is also allowed to give more than one Kunyah (nickname), but to maintain a name is enough

1: Ahsinuu Asmaa'kum: vol.1 pgs 299-300

since the essence of naming is for recognition and identification.[1]

WHEN TO NAME A CHILD?

Following the Islamic nomenclature, the father or the guardian is allowed to give name to his child on the day he his born, on the seventh day or even before his birth. The matter is quite simple![2] Allah (عزوجل) says in suurah Al-Imraan(3) verse 6 thus:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللهُ أَعْلَمُ بِمَ وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُ"نْثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ"

"Then when she gave birth to her (child Maryam (mary)" she said: "O my Lord! I have given birth to a female child, "- and Allah Knew better what she brought forth,-" And the male is not like female, I have named her Maryam (Mary), and I seek refuge with you (Allah) for her and for offspring from Shaitaan (Satan), the outcast. " Al-Imam bn Katheer (رحمه الله) commented on this verse in his famous book (Tafseer Al-Qur'an Al-Azeem: vol.2 pg20):

1. Tuhfatul Mawduud: pg187, kashful Qinaa': vol:3,pg26, Al Mawsoo'atul Fiqhiyyah:vol:11 pg337.
2. Fataawah Allajnah Ad-Daa'imah: vol.11 pg 449, question 2392, Al-Mawsuu'atul Fiqhiyyatul kuwaitiyyah: vol. 11 pg 329.

"There is evidence in this (verse) on the permissibility of naming on the day a child is born(yawmulwilaadah) as it is apparent in the context, for this is Sharee'ah before us and it is narrated to be an approval. Based on that, it is established in the sunnah from the messenger of Allah (ﷺ) where he said: "A child is born to me tonight and I named him by my father's name Ibraheem. "Bukhaary and Muslim. Also, it is established that Anas bn Maalik (رضي الله عنه) took his brother, when his mother delivered of him, to the Messenger of Allah (ﷺ), then he (ﷺ) made Tahneek[1] and named him. In Saheeh Al-Bukhaary: A man said: "O Messenger of Allah (ﷺ)! A child is born to me tonight by what name should i call him? He said (ﷺ): "Name your child 'Abdur Rahmaan. It is also established in As-Saheeh (Bukhaary and Muslim) that when Abu 'Usayd brought his son for Tahneek and naming, it escaped his mind (ﷺ), then the father ordered him to be returned home. When the Messenger of Allah remembered at the gathering he (ﷺ) named him Al-Mundhir..."

1. This is a Practice of chewing up a date palm to be put in the child's mouth after delivery by the father or whoever is responsible for the child.

CHAPTER TWO

AL-ASMAA'UL MUHARRAMAH

(THE FORBIDDEN NAMES)

These are sets of names prohibited by Sharee'ah to give any child. In fact it is imperative on the father or guardian to alter it should he name his child. These names are classified as follows.

1. SPECIAL NAMES OF Allah.

It is agreed by the entire Muslims that it is forbidden to name a child any name of Allah that cannot be shared as it is also forbidden to qualify anyone by them. Some of the names are: **AL-KHAALIQ, AL-QUDDUS, AL-AHAD, AS-SAMAD.** It is only permissible when affixed "abd"(a servant of) as in 'Abdul-Khaaliq (servant of the creator).[1]

2. SPECIAL NAMES OF THE PROPHET MUHAMMAD(ﷺ)

Of the forbidden names are the names that are peculiar to the Messenger (ﷺ) such as: Sayyid Walad Adam (Leader of the children of Adam)[2]

1: Tuhfatul Mawduud pg163, Tafseer bn katheer:vol:1 pg34 ,Ashinuu Asmaa'akum: pg292

2: Tasmiyatul Mawluud pg50

3. AFFIXING 'Abd (A servant of) TO OTHER NAMES THAN ALLAH'S:

Undoubtedly it is Haraam to affix or join 'abd to any names other than Allah's such as 'Abd Jibreel (servant of Jibreel), 'Abdun-Nabiyy (servant of the prophet), 'Abdu Shams (servant of sun) , 'Abdul-hajar (servant of the stone) etc. [1] As regards 'Abdul -Muttlib there is a dispute on it among the scholars of Islaam but the best opinion is its forbiddance.[2]

Similarly, one would observe that affixing 'abd (servant of) to some names that people ignorantly think that they are among the beautiful Names of Allah is a big mistake that must be corrected such as; 'Abdul-Maqsuud, 'Abdul-Jaleel, 'Abdul-Dahr.[3]

4. NAMES OF SHAYTAAN

Of the forbidden names are the name of shaytaan (Devil) such as Iblees, Shaytaan, Al-A'war, Al-Ajda, Al-Walhaan, Khinzab etc.[4]

1: Maraatibu ijmaa':vol.1pg 117, Tuhfatul Mawduud pg 147, Al Adab Al-Mufrad
2: Tuhfatul Mawduud pg 148, Tasmiyatul Mawluud pg45, Ash-Sharh Al-Mumti':vol. 7pg 496
3: Tasmiyatul Mawluud pg 46
4: Tuhfatul Mawduud pg 153

5. NAMES OF WORSHIPED IDOLS OR OBJECTS: Such as Al-Laat, Al-Manaat, Naailah etc.

6. NAMES OF THE TYRANTS OR UNBELEIVING RULERS: Such as Fir'awn (Pharao), Dajjal, Haamaan, Namruud, Bush, Hitlar etc.[1]

7. NAMES OF THE EMBLEMS OF ISLAAM: Such as the names of the verses (e.g, Bismillahir, Rahmaanir, Raheem, Subhaanallah, and other symbols of Islaam (e.g, Islaam, Ikhlaas, Al-Jihaad, Taqwallaah). Naming a child any of these and other similar names can lead to the abuse of the Deen (Religion) which we have been warned against, as probably you are asked: where is Islaam? Can you say "in the toilet"!![2]

1: Ashinuu Asmaa'kum:vol,1 pg 286-287, Tuhfatul Mawduud pg 155
2: Ashinuu Asmaa'kum:vol. 1 pg312

AL-ASMAA'UL MAKRUUHAH
(THE DETESTED NAMES)

This is a set of names that are abhorred by Islaam to give a child. They are not totally detested but it is better for one to keep aloof from them as a result of certain detests found in them. These names are grouped into:

1- Names that their pronunciation and meanings make one's heart broken when heard due to the detests in them. Some of the names are: Harb, Murrah, Faadih, Huyaam, Suhaan, Ruhaab, Haadiyah etc. [1]

2- Names of the miscreants, film makers, singers, footballers etc. Sadly enough the Muslims have cultivated the habit of giving their children the names of this set of people whose attitude, faith and precepts are not in conformity with the tenets of Islaam.[2]

3. Names that depicts disobedience or sin, such as Dhaalim, Faasiq, Mujrim, etc. Based on that 'Uthmaan bn Al'aas refused to appoint the bearer to a government post when he heard about his name as Dhaalim bn Sarraq.[3]

1: Tuhfatul mawduud pg 157, Tasmiyatul mawluud pg51
2,3: Tasmiyatul Mawluud pg52

4- Names of animals that posses atrocious or ugly qualities, such as Kalb (dog), Kulayb (a little dog), Qirdaan (two monkeys), Qunfudh (hedgehog), Himaar (donkey).[1]

5. Names of qualities affixed with Ad-Deen (Religion) or Islaam: Such as Nurud-Deen, Sayfud-Deen (sword of religion), Taajud-Deen (crown of religion), Nurud-Deen (light of religion), etc. Naming a child by this set of names may lead to claiming what one does not posses as a result of this, some scholars added this set of names as part of the prohibited ones. Initially they were used as nicknames (alqaab), and then they became names that people were identified with. The first first person to be nicknamed by this was Buhaad-Dawlah bnBuway in the fourth century after the Hijrah.

Also, Al-Imaam An-Nawawy used to dislike being called Muhyud-Deen and a similar report from Shaykul-Islaam bn Taymiyyah, who always said my family nicknamed me as such and it became popular.[2]

The Raafidites (an extreme sect among the shite) claim that the prophet (ﷺ) named 'Aly bn Al-Husayn as Sayyidul-'Aabideen (leader of the worshippers), this assertion has no basis in Islaam whatsoever! Sadly enough, some named their

1. Tasmiyatul Mawluud pg52
2. Ahsinuu Asmaa'kum: vol.1 pg 345-357, Tagreeb Al Alqaab Al ilmiyah, Tasmiyatul Mawluud pg53-55

Children Kalbullah (Allah's dog), Jalbullaah(Allah's attraction). These are quite detested. [1]

6- Inserted or combined Names such as: Muhamad Ahmad, Muhammad Jaami', Muhammad Sa'eed all in the name of seeking blessings by the name of the Prophet (ﷺ). Muhammad is a name and Sa'eed is another name entirely!! This kind of nomenclature is not known by the early Muslims.[2]

7- Names of Angels: A large number of the scholars detest the naming of the names of the angel. The detestation to this was reported from al-Imaam Maalik(رضي الله عنه). But as for the female children, it is totally prohibited in order not for one to think that the Angels are female. Very close to ths are names like Malaak, Malakah etc.[3]

8- Names of the Qur'aanic Chapter: Such as Yaasin, Taaha, Taasin etc. Al-Imaam Maalik this as mention by As-Suahayly. But as for the belief of some Muslims that they are the names of the Prophet (ﷺ), this assertion is baseless and unfounded.[4]

1. Tasmiyatul Mawluud pg 56
2. Tasmiyatul Mawluud pg 59
3. Tuhfatul Mawluud pg 156, Tasmiyatul Mawluud pg57, Ahsinuu Asmaa'akum: vol1 pg 298
4. Tuhfatul Mawluud pg 165

CHAPTER THREE

THE CONCEPT OF LAQAB, KUNYAH AND NISBAH

AL-LAQAB اللّقب

The word Laqab (لقب) can be translated as a nickname. It is used to describe or identify a person with the quality (positive or negative) apparent in him which he may wish to be addressed with. There is a unanimous agreement among the scholar of Islaam on the permissibility of giving a person a good nickname that he would not detest, such as ;Ateeq as giving to Abu bakr(ﷺ), Abu Turaab as giving to 'Ali bn Abi Taalib(ﷺ), Zul-yadayn as giving to Al-Kharbaakh bn Amri (ﷺ) and Sarq as giving to Al-Habbaab bn Asad Al-Juhayn (ﷺ). These were the companions of the Prophet (ﷺ), he (ﷺ) nicknamed them and they were please with it. The scholars also agreed on forbiddance of giving a person nickname that he detest perhaps the quality is present in him, his father or his mother, such as Al-A'mash, Al-Ajlah, Al-A'maa, Al-A'raj etc. But, it is an agreed opinion also to identify or describe him with that if he is not known except through that.[1] Allaah (ﷻ) says:

1: Al-Adhkaar pg 308, Tahdheebul Asmaa':vol.1 pg 13

"يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلاَ نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلاَ تَلْمِزُوا أَنْفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الِإسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ "

"O you who believe! Let not a group scoffs at another group; it may be that the latter are better than the former. Not let (some) women scoff at another women, it may be that latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having faith (i.e. To call your Muslim brother (a faithful believer) as: ("O sinner", "O wicked"). And whosoever does not repent, such are indeed Zaalimuun (wrong-doers, etc).[1]"

QUALITIES OF THE PERMISSIBLE LAQAB

1. Laqab should not connote disobedience such as As-Siddeeq (the truthful one)
2. Laqab should possess a pleasantry such as Safeenah
3. Laqab should possess a praised quality such as As-Saduuqy.

1: Suurayul Hujraat(49) v:11

4. Laqab should not indicate the defect or a negative quality that can annoy the possessor such as Zul-Yadayn

QUALITIES OF THE FORBIDDEN LAQB

1. Laqab that represents the resemblance of servitude of Allah, such as Qaadil-Qudaat (Judge of Judges), Haakimul-Hukamaa' (Ruler of Rulers) etc.

2. Laqab that indicates or occupies the position of prophethood and Messengership, such as Sayyid Walad Adam (ﷺ) (Leader of the Children of Adam (ﷺ), Afdalul-Aimmah (the best of the imams), Hujjatul-Islam (Evidence of Islam), etc.

3. Laqab that connotes absolute recomendation, such as at-Taqiyy (The pious), Az-Zakiyy (The Recommended or sinless), Ayatullaah (Sign of Allah), Ruuhullaah (Sole of Allah), etc.

4. Laqab that denotes defect or blame which can make one annoyed.[1]

1. Ahsinuu Asmaa'akum: vol. Pg 158

SOME COMMON LAQABS

Abdul Adyaaf	Abdul Bashar	Abdul Banaat
Abu Shaamah	Abush-Sha'thaa'	Abu Turaab
Abu 'Ujaynah	Abu Masaakeen	Abu Nuwaas
Al'Atheer	Al'Abrash	Al'Azraq
Al'Ashajj	Al'Ashraf	Al'A 'shah
DhaatulKhimaar		Haydarah
Alkhateeb Albaghdaady		Albaaqir
Buraydah		
Al-imam	Alkhaleefah	Al-ameer
As-sultan	Al-faqee'	Al-Muhaddith
Al'ususuly	Al-mufassir	

AL- KUNYAH/ AL-KINYAH (الكنية)

Al-kunyah is a term used to identify a person by affixing or joining “Abu” (father of) or “Umm” (mother of), such as Abu Bakr, Abu Hafs. The practice of giving a person a kinyah is known as At-takniyah. At-takniyah is permissible in Islam for every Muslim male and female. It is allowed to give a person who has children without the names of his children . Abu bakr () had no child known as Bakr, Umar () had no child known as Hafs, Abu Dharr () had no child known as Dharr, Khaalid () had no child known as Sulayman, likewise Abu salamah (). The examples of this are more than what can be enumerated. It is not necessary that At-takniyah is meant for whoever begets a child or kinyah has to be from his child. Al-kunyah is an indication of ennoblement and respect to the possessor. The poet said:

"أكنيه حين أناجيه لأكرمه ولاألقبه والسوأة اللقب"

“Whenever I call him I use his kunyah for me to honour him, I will not call him by a shameful or disgraceful nickname”.[1] Al-Imam Az-Zuhri (رحمه الله) said:

1. Tuhfatul Mawduud pg 176, Al-Adabul Mufrad with fadlullahis Samad: vol. 2 pg 148, Ibn Abi Shayban: vol. 6 pg 216, Fathul Baariy:vol.10 pg 593.

"كَانَ رِجَال مِنْ الصَّحَابَة يَكْتَنُونَ قَبْل أَنْ يُولَد لَهُمْ"

"The men among the companions of the prophet (ﷺ) used to have nicknames before they had children"[1]

SOME COMMON KUNYAS

The followings are the people that Allah and His prophet (ﷺ) gave kunyahs.

- Allah (ﷻ) addressed the wives of the prophet (ﷺ) as Ummahaatul Mu'meen (Mothers of the Believers). Allah says:

"النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ"

"The prophet is closer to the believers than their ownselves, and his wives are their (believers) mothers (as regards respect and marriage)..."[2]

- Every one of them was known to be mother of the Believers. Nobody else deserves this nickname.
- The prophet (ﷺ) nicknamed 'Aisha- the mother of the believers- as Umm Abdullah (mother of Abdullah).[3]

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1. Ibn Abi Shaybah: vol.6 pg 209

2. Suuratul Ahzaab(33) v:5

3. Al Adabul Mufrad with fadlullah Sama: vol 2- Hadeeth 850, Silsilatus Saheehah: vol.1 Hadeeth 132. Shaykh Al-Albaany (رحمه الله) added to say: This Hadeeth is an indication to the legalty of having a nickname without having a child. And this is an Islaamic precept which has no similitude among other nations to my knowledge. Hence, the Muslim men and=

- He (ﷺ) also nicknamed ‘Ali bn Abi Taalib () as Abu Turaab (father of Turaab).

- He (ﷺ) also nicknamed Suhayb as Abi Yahay (father of Yahya).

- He (ﷺ) nicknamed ‘Abdullah bn Mas’ud as Abu Abdur-Rahmon (father of Abdur-Rahmon).

- He (ﷺ) nicknamed ‘Abdur-Rahmon bn Sakhr as Abu Hirr (Abu Hurayrah).

- He (ﷺ) nicknamed Al-migdaad bn Shurayh as Abu Shurayh (father of Shurayh).

- He (ﷺ) nicknamed ‘Abdullah bn Az-zubayr as Abu bakr (father of Bakr).

- He() nicknamed Masruuh as Abu Bakrah (father of Bakrah).

- He (ﷺ) nicknamed the son of Abu Talhah Al-Ansaary as Abu ‘Umar (father of ‘Umar).

= women, should uphold this practice and shun all what has penetrated into them from foreign culture such as (addressing themselves) Al Bayk, Al Findy and other things like Mr, Mrs, Miss for all these are new in Islaam...”

- He (ﷺ) also nicknamed Ka'b bn Maalik as Abu 'Abdilaah (father of Abdillah).

- Allah (عزوجل) nicknamed Abd 'Uzz- the most bitter enemy of the prophet (ﷺ) as Abu Lahab (father of Flame).

- The prophet (ﷺ) nicknamed 'Amru bn Hishaam Al-Makhzuumy as Abu Jahl (father of Ignorance).[1]

1. Al-Isaabah, Ahsinuu Asmaa'akum vol:1 pg 190-191, Tuhfatul Mawduud pg 175, At Tabaraany

TAKHNIYATUS-SABIYY (GIVING A CHILD A KUNYAH)

It is allowed in Sharee'ah to give a child a kunyah alog with his real name. The scholars () said:

"The early Muslims used to give a child a kunyah as an indication of good omen for he shall live to beget a child, and for the protection of not giving him a bad laqab (nickname). Once he was giving a kinyah he would be safe from bad laqab. One of them said:'Hurry to give kunyahs to children before Alqaab (plural of laqab) are pronounced on them".[1]

In an authentic narration Anas bn Malik () said: "The Prophet used to be the best in character among the people. I had a brother known as Abu 'Umayr. Whenever the Prophet () came around He () would say: 'O father of 'Umayr! What was the matter with An-Nughayr'. An-Nughayr was a little bird that 'Umayr used to play with. The narrator said: I thought he ('Umayr) was weaned".[2]

1. Fathul Baary: vol.17
2. Bukhaary, Muslim: vol.6, Hadeeth 5747, Al Adabul Mufrad (Al Imaam Al Bukhary in this book gave a chapterization on this Hadeeth as: "(Chapter on getting Kunyah for the young")

BEARING OF THE PROPHET'S (ﷺ) KUNYAH

It is earlier discussed that it is not blameworthy to name a child of the Prophet Muhammad (ﷺ)'s names but it is rather recommendable, but as regards bearing his kunyah (Abdul Qaasim father of Qaasim) or combination of his name and his kunyah (e.g, AbdulQaasim Ahmad), there is a dispute among the 'Ulamaa' (scholars) (رحمهم الله) on that. Some are of the opinion its permissibility. They said that all the hadeeths of the Prophet (ﷺ) condemning that are peculiar to his life time. While the other group hold to its forbiddance of his life time and after his death.[1]

1. Liqaa'atul Baabil Maftuuh: Series 100, Question No:30, Fataawah Al Islaam Su'aal Wal Jawaab, Question: Zaadul Mi'aad: vol:2 pg 214, Tuhfatul Mawduud pg 17

AN-NISBAH (النّسبة)

An-Nisbah is a process of relating someone to his father, mother, grandfather, paternal grandmother, clan, tribe, country, native, place of birth, profession, etc. This is done by saying فلان بن فلانٍ, or فلانة بنت فلان (Fulaan bn fulaan, or fulaanah bint fulaan -somebody son of somebody, son of somebody). It is forbidden to relate someone to other than his father as he himself must not do so.[1]

SOME COMMON NISBAHS

The following is a list of notable Muslims known by their Nisbah.

- Ibn Aajruum - son of Ajruum (Muhammad bn Muhammad As -Sanhaaji. D723h)

- Ibn Atheer- son of Al-Atheer (Al Mubaarak bn Muhammad. D606h)
- Ibn Qayyim Al-Jawziyyah- son of Qayyim Al-Jawziyyah (Muhammad bn Abu Bakr. d751h)
- Ibn Taymiyyah- son of Taymiyyah (Ahmad bn Abdul 'Aleem. d728h)

1. The Prophet (ﷺ) said: "Whoever claims (relation) to other than his father paradise is forbidden for him. "Saheeh Al-Bukaary and Muslim

- Al-Aaluusy from Aluusah (Mahmuud bn ‘Abdullah.d1342h)
- Al-Jarjaany-form Jarjaan (‘Abi bn Muhammad.d816h)

- Ibn Seereen- son of Seereen (Muhammad bn Seereen.d110h.)

- Ibn Hajar- Al-‘Asqalaany-son of Hajar Al-Asqalaaaaany (Ahmad bn ‘Ali.d85h)

- Ibn Al-Araby- son of Al-Araby (Muhammad n ‘Abdullah.d543h)

- Ibn ‘AbdilBarr-son of ‘Abdil Barr (Yuusuf bn ‘Abdullah.d463h)

- Al-Baghdaady- from Badhdaad (Ahmad bn ‘Ali.d463h)

- Ashawkaany- from Shawkaan (Muhammad bn ‘Ali.d1250h)

An-Nawaawy- from Nawaah (Yahyah bn Sharaf.d676h)

- Al-Bukhaary - from Bukhaarah (Muhammad bn Ismaa’eel.d256h)

- Al- Marwazy from Marwaaz (Muhammad bn Ali.d294h)

- An Nisaa'y-from Nisaa (Ahmad bn Shu'ayb.d303)

- At-Tirmidhy- from Tirmidh (Muhammad bn 'Eesa.d279)

- Ibn Hajar Al Haytamy-son of Hajar Al haytamy (Ahmad bn Al-Haytamy.d974h)

- Ibn Hazm-son of Hazm. ('Ali bn Ahmad.d456h)[1]

1. Siyar A'laamun Nubalaa'.

CHAPTER FOUR

CHANGE OF NAMES, KUNYAHS AND LAQABS

It is not innovated practice in Islam to have one's name(s) changed. It is obviously established in the practice and statements of the Prophet (ﷺ). More than one Hadeeths were narrated that the Prophet (ﷺ) changed a group of names that indicated disbelief, polytheism or ugliness to names that depicted belief, faith and beauty. The ruling of the name changing is permissibility (Mustahabb) provided the name does not fall under the forbidden names which will become mandatory (Waajib) to amend.[1] More so, it is not a necessity for a newly convert to change his or her name once the meaning is acceptable by the naming precept in Sharee'ah, for it is not recorded that the Prophet (ﷺ) used to change the names of those who converted save they were found in the premises of those forbidden.

عن عائشة رضي الله عنها أن النبي ﷺ كان يغير الاسم القبيح

'Aisha (رضي الله عنها) narrated that the Prophet (ﷺ) used to change the disgusting name.[2] In another narration from 'Utbah bn 'Abdus-Salam (رضي الله عنه) who said:

"كان إذا أتاه الرجل وله اسم لايحبّه حوّله"

1. Tahdeebul Asmaa':vol.pg24, Tuhfatul Mawduud pg 168-174
2. Saheeh As-Sunan At-Tirmidhy

"If the Prophet (ﷺ) was not pleased with the name of anyone that came to him (ﷺ) that he (ﷺ) would change it".[1]

SOME NAMES CHANGED BY THE PROPHET (ﷺ)

Thereafter, here are some of the names changed by the prophet (ﷺ).

Shihaab to Hishaam.[2]

Jathaamah to Hassaanah.[3]

Hazn to Sahl.[4]

Barrah to Juwayriyyah.[5]

Barrah to Zainab.[6]

'Aasiyah to Jameelah.[7]

Yathrib (name of the city of madeenah) to Taabah.[8]

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1. Silsilatus-Saheehah:vol.1 pg 208 Hadeeth:209, Saheeh Sunan At Tirmidhy Hadeeth:2839
2. Al-Adabul Mufrad with Fadlullaah As-Samad: vol.2 Hadeeth 825, Silsilatus Saheehah: vol.1 Hadeeth 215
3. Silsilatus Saheehah, Hadeeth 216
4. Silsilatus Saheehah, Hadeeth 214, Al Adab Al Mufrad Hadeeth 841, Abu Daawud Hadeeth 4956,
5. Al-Adabul Mufrad with Fadllulah As Samad Hadeeth 831, Silsilatus Saheehah Hadeeth 212
6. Al- Adabul Mufrad Hadeeth 832, Silsilatus Saheehah Hadeeeth 211
7. Al - Adabul Mufrad Hadeeth 820, Silsilatus Saheehah Hadeeth 213, Saheeh Sunan Tirmidhy, Abu Daawud Hadeeth 4952.
8. Saheeh Al-Bukhary and Saheeh Muslim, Tuhfatul Mawduud pg168-173, sharh Saheeh Muslim: vol. 14 pg 120, Tahdheebul Asmaa: vol.1 pg 24, Al Isaabah fi Tamyeez Saheebah: vol. 1 pg 166.

Hence, fathers or guardians who might have given their children wrong names, laqabs or kunyahs ought to change them, and this does not call for any "Aqeeqah" (Slaughtering of animal).

It should be noted at this junction that the new converts, whose name do not covey bad meanings or are not of disapproved names in Sharee'ah as discussed above, there is no blame on them if they keep to their names, it is not waajib (compulsory) on them to change them.[1] And it is not a condition that a name should be arabic. All the names of the Prophets of Allah are non arabs except four: Adam, Saalih, Shu'ayb and Muhammad (ﷺ).[2]

1. Majmuu' Fataaawah bn Baaz:vol.4 pg381, vol.18 pg55, Fataawah Al-Islaam Su'aal wajawaab: vol.1 pg2581 Question: 232273, Fataawah Al-lajnah Ad-Daa'imah: vol.11 pg 478.
2. Tasmiyatul Mawluud pg37

MANNER OF CALLING PEOPLE

Calling people in Islam requires a good mannerism which without it can crop up misunderstanding and enmity which can lead to severance of tie of brotherhood in Islam. Therefore in calling people the following manners are to be observed.

i- The father should be observant of his environment in relation to his people's accent in choosing a name for his child. That is, he should pick of the names with easy pronunciation.

ii- A child's name can be called in form of diminutive "مصغر" or apocopation (elision of final consonant of a name in vocative) "ترخيم" so far he is pleased with it as seen in the hadeeth narrated by Abu Salamah (رضي الله عنه) and reported by Al-Bukhaary and Muslim (رحمهما الله) which goes thu

"يَا عَائِشَ هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلاَمَ". قَالَتْ فَقُلْتُ وَعَلَيْهِ السَّـــلاَمُ وَرَحْمَةُ اللهِ. قَالَتْ وَهُوَ يَرَى مَالاَ أَرَى".

'Aisha said, "Once Allah's Messenger said (to me), 'O Aish ('Aisha)! This is Jibreel greeting you. I said,

'Peace and Allah's Mercy and Blessings be on him, you see "She was addressing Allah's Messenger. In the above narration, the Prophet (ﷺ) called 'Aisha as 'Aish (رضي الله عنها). Also in another narration he (ﷺ) called Abu Hurayrah (رضي الله عنه) as Abu Hirr. Based on this Al-Imam An-Nawawy (رحمه الله) chapterized a topic in his book Al-Adhkaar as: "Chapter on permissibility of apocopation of name when it would not hurt the bearer".

iii- Parents should call their children by the best of their names.

iv- They ought to perfectly pronounce their names in order to prevent other people from bad calling.

v- Parents should inculcate in their children the habit of correcting whoever mispronounces their names.

vi- Children should call their fathers with the best names of theirs.

vii. Children can call their fathers and mothers by their kunyahs (nicknames) as in Abu Zaynab, Abu Sa'eedah etc, as much as their parents are ok with it.

viii- It is of bad etiquette on the children to call their fathers or mothers by their names.

ix- Whoever wants to call somebody whose name is not known ti him should think of a polite epithet that would not hurt the person called as: oh my brother, oh this, Oh Shaykh, or to describe him with what he wears as in; Oh with red cap, as in the Hadith of a companion (ﷺ) that was walking aroung the graves with Sabtiyyah sandals.[1]

1. Bukhaary Hadeeth, Muslim Hadeeth

AL' AQEEQAH
ITS CONCEP, RULING AND TIME

1: Concept of AL' AQEEQAH: Linguistically the term Al'Aqeeqah is referred to the hair on the baby when born. Islamically it is a denotation of the animal slaughtered on the baby on its seventh day. It is a basic right of the child on his father. Al'aqeeqah is also known as An-Naseekah.

2: Ruling of Al-'Aqeeqah: Al'Aqeeqah is an emphatic sunnah for the Hadeeth of salman bn 'Aamir Ad-Dabiyy (ﷺ) who said: "I heard the Messenger of Allah (ﷺ) say:

"مع الغلام عقيقة فأهريقوا عنه دمًا، وأميطوا عنه الأذى"

"There is 'aqeeqah on the boy, so sacrifice for him and removethe dirt on him".[1]

Also Hadeeth of samrah (ﷺ) that the Prophet (ﷺ) said:

"كلّ غلام رهينة بعقيقته تذبح عنه يوم سابعه ويسمّى فيه ويحلق رأسه"

"Every child is responsible for his 'Aqeeqah slaughtered on him on his seventh day, give him a name and his head shaved".[2]

1. Al-Bukhary.
2. Ahmad, Saheeh An-Nisaa'I.

Likewise the Hadeeth of 'Aisha (ﷺ) that the Prophet (ﷺ):

"عن الغلام شاتان مكافئتان عن الجارية شاة"

"Two similar sheep for a boy and one sheep for a girl"[1].Also the Hadeeth of Ummu Karaz that she asked the messenger of Allah (ﷺ) about 'Aqeeqah and he (ﷺ) said:

"عن الغلام شاتان وعن الأنثى واحدة ولايضرّكم ذكرانًا كنّ أو إناثًا"

"For a boy two sheep and for a girl, and it does not matter whether they are male or female".[2]

3: Time of 'Aqeeqah:

The sunnah is to slaughter the 'Aqeeqah on the seventh day counting from the day of delivery. It is also permissible to slaughter the animal on the fourteenth or twenty-first if the father is financially incapable. The father is also allowed to slaughter the 'Aqeeqah any time there is means.[3]

4: What to be slaughtered?

It is Sunnah to slaughter two rams on behalf of a boy and a ram for a girl for the Hadeeth of Ummu Karaz Al-Ka'biyyah (ﷺ) who said: "I heard the Messenger of Allah (ﷺ) say:

1. At-Tirmidhy, Saheeh At-Tirmidhy H: 1221.
2. At-Tirmidhy, H: 1516, Saheeh Abi Da'ud H: 2460.
3. Al-Majmuuh' Al-Mugniy, Sharhu Umdatul Ahkaam.

"عن الغلام شاتان وعن الأنثى واحدة"

"On a boy two equal rams and on a girl a ram"[1]

NB: It should be noted at this junction that some practices that some Muslims perpetrate or believe are to be corrected.

A- Gathering people on the 'Aqeeqah day only to serve them rice, fish etc, without slaughtering any ram which is the cause of this invitation. In most cases what to spend there will be more than what to use to get a ram!!

B- Slaughtering of a ram for the boy with an excuse of inability to afford two rams for other items such as soft drinks, amala, tuwo etc, can be prepared. This is quite wrong. Please, slaughter two rams for your male child even if there would be no money left to get those unnecessary items. To relieve your child from the afflictions of shaytan by slaughtering the required rams is better than satisfying people and yet a debt of ram is still on you.

C- There is nothing wrong to prepare other local lawful food along with the 'Aqeeqah on the seventh day. One should not think that it is Haraam or detested.

1. Saheeh Abi Da'ud H:2460.

D- There is no text whatsoever that prohibits or detests inviting the righteous people to the 'Aqeeqah. The matter is left for the father or the guardian to decide the best form to it. The shout of some youths that invitation of people to 'aqeeqah is bid'ah (innovation) is far away from the premises of the truth, because neither the messenger of Allah (ﷺ) nor the noble companions ever uttered or ruled that. In fact, a Taabi'iy- Mu'aawiyah bn Qurrah (رضي الله عنه) invited a group of the companions (رضي الله عنهم) of the Messenger of Allah (ﷺ) to his child's 'aqeeqah[1].

E- Some believe that giving lecture on the 'Aqeeqah day is innovation. This is a wrong use of charging muslims with innovation (tabdee'). Lecture can come up at any where especially where one knows that the audience would give him his their listening ears[2].

1. Al-Adab Al-Mufrad with fadlullah as Samad. Vol:2 pg 469. Shaykh Al-Albaany graded it as "Saheeh Maqtuu" (Authentic narration to the Taabe'een, not as some people think that it was a weak naration).

2. Sharhu Abi Daa'ud by Shaykul Abdul Muhsin Al- A'bbaad Al-Badr.

SOME MUSLIM NAMES AND THEIR MEANINGS

N.B: In picking any of Allah's Names, one should affix "Abd" "servant of" (عبد) to where it is necessary e.g. Abdullah (عبد الله) or read page 16.

SOME OF ALLAH'S NAMES

Translation	Transliteration	Arabic
The Unique	Al-Ahad	الأحد
The Most High	Al-A'laah	الأعلى
The Most Honoured	Al-Akram	الأكرم
The One Worshipped	Al-ilaah	الإله
The First	Al-Awwal	الأوّل
The Last	Al-Aakhir	الأخر
The Manifest	Az-Zaahir	الظاهر
The Hidden	Al-Baatin	الباطن
The Fashioner	Al-Baari'	البارئ
The Source of Goodness	Al-Barr	البرّ
The All Seeing	Al-Baseer	البصير
The Acceptor of Repentance	Al-Tawaab	التواب
The Compeller	Al-Jabbaar	الجبار
The Preserver	Al-Haafiz	الحافظ
The Reckoner	Al-Haseeb	الحسيب
The Preserver	Al-Hafeez	الحفيظ

Translation	Transliteration	Arabic
The Expander	Al-Baasit	الباسط
The Expediter	Al-Muqaddim	المقدِّم
The Delayer	Al-Mu'akhir	المؤخر
The Good One	Al-Muhsin	المحسن
The Giver	Al-Mu'ty	المعطى
The Bestower	Al-Mannaann	المنان
The One	Al-Witr	الوتر
The Sufficient	Al-Ghaniyy	الغني
The Opener	Al-Fattaah	الفتاح
The Able	Al-Qaadir	القادر
The Irresistible	Al-Qaahir	القادر
The Holy	Al-Qudduus	القدوس
The Powerful	Al-Qadeer	القدير
The Ever-near	Al-Qareeb	القريب
The Most Strong	Al-Qawiyy	القوي
The Subduer	Al-Al-Qahhaar	القهار
The Most Great	Al-Kabeer	الكبير
The Most Generous	Al-Kareem	الكريم

Translation	Transliteration	Arabic
The Truth	Al-Haqq	الحق
The Clear	Al-Mubeen	المبين
The All-Wise	Al-Hakeem	الحكيم
The Forbearing One	Al-Haleem	الحليم
The Praiseworthy	Al-Hameed	الحميد
The Ever-Living	Al-Hayy	الحي
The Sustaining	Al-Qayyuum	القيّوم
The Aware	Al-Khabeer	الخبير
The Creator	Al-Khaaliq	الخالق
The Supreme Creator	Al-Khallaaq	الخلاّق
The Compassionate	Ar-Ra’uuf	الرؤوف
The Most Gracious	Ar-Rahmaan	الرّحمن
The Generous	Al-Jawwaad	الجوّاد
The Judge	Al-Hakam	الحكم
The Living	Al-Hayy	الحي
The Lord	Ar-Rabb	الرب
The Gentle	Ar-Rafeeq	الرقيق
The Glorified	As-Subbuuh	السبوح

Translation	Transliteration	Arabic
The Most Great	Al-'Azeem	العظيم
The Pardoner	Al-'Afuww	العفوّ
The All Knower	Al-'Aleem	العلم
The Exalted	Al-'Aliyy	العلي
The All Forgiving	Al-Ghaffar	الغفّار
The Forgiver	Al-Ghaffur	الغفور
The Encompasser	Al-muheet	الميط
The Fashioner	Al-muusawwir	المصوّر
The Powerful	Al-muqtadir	المقتدر
The Maintainer	Al-muqeet	المقيط
The Sovereign	Al-malik	الملك
The Protector	Al-mawlaah	المولى
The Protector	Al-muhaymin	المهيمن
The Excellect Helper	An-Naseer	النّصر
The One	Al-wahid	الواحد
The Inheritor	Al-waarith	الوارث
The Expander	Al-waasi'	الواسع
The Loving	Al-wadud	الودود

Translation	Transliteration	Arabic
The Subtle One	Al-Lateef	اللطيف
The guardian of Faith	Al-Mu'min	المؤمن
The Most Exalted	Al-Muta'aaly	المتعالى
The Majestic	Al-Mutakabbir	المتكبر
The Firm One	Al-Mateen	المتين
The Responsive	Al-Mujeeb	المجيب
The Noble	Al-Majeed	المجيد
The Merciful	Ar-Raheem	الرحيم
The Provider	Ar-Razzaqq	الرزاق
The Watchful	Ar-Raqeeb	الرقيب
The Source of Peace	As-Salaam	السلام
The All Hearing	As-Samee'	السميع
The Grateful	Ash-Shaakir	الشاكر
The Appreciative	Ash-Shukuur	الشكور
The Witness	Ash-Shaheed	الشهيد
The Self Sufficient Master	As-Samed	الصمد
The Knowledgeable	Al-'Aalim	العالم
The Exalted	Al-'Azeez	الغزيز

Translation	Transliteration	Arabic
The Trustee	Al-wakeel	الوكيل
The protecting friend	Al-waliyy	الولي
The Bestower	Al-wahhab	الوهاب
The beautiful	Al-jameel	الجميل

Translation	Transliteration	Arabic
Close friend	Anees	أنيسُ
Dominion	Arsh	عَرْشُ
More honourable	Ashraf	أَشْرَفُ
Forgiveness	Asif	أَسِفُ
Gift	Ataa’	عَطَاءُ
Reward	Awad	عَوَضُ
Name of tree	Aws	أَوْسُ
Lucky	Ayman	أَيْمانُ
A Prophet of Allah	Ayoob	أَيُّوبُ
The Most Shining	Azhar	أَزْهَارُ
Determined	Azzaam	عَزَّامُ
Dazzling	Baahir	بَاهِرُ
Brave	Baasil	بَاسِلُ
Fullmoon	Badr	بَدْرُ
Beautiful	Bahaa’	بَهَاءُ
Smiling	Bassaam	بَسَّامُ
Bringer of good tiding	Bashshaar	بَشَّارُ
Joy	Bishr	بِشْرُ

MALE NAMES

Translation	Transliteration	Arabic
Worshiper	‘Aabid	عَابِدُ
Just	‘Aadil	عَدِلُ
Populous	‘Aamir	عَامِرُ
Acquainted	‘Aarif	عَارِفُ
Protection	‘Aasim	عَاصِمُ
An uncle of the Prophet(ﷺ)	‘Abbaas	عَبَّاسُ
A Companion of the Prophet(ﷺ)	Abu Bakr	أَبُو بَكْرِ
Black	Adham	أَدْهَمُ
Chaste	Afeef	عَفِيفُ
Guidable	Ahmad	أَحْمَدُ
Most generous	Akram	أَكْرَمُ
Excellent	‘Aliyy	عَلِيٌّ
Faithful	Ameen	أَمِينُ
Ruler	Ameer	أَمِيرُ
More Glorious	Amjad	أَمْجَدُ
Constructor	‘Ammaar	عَمَّارَةُ
A companion of the Prophet (ﷺ)	‘Amru	عَمْرُو
A companion of the Prophet (ﷺ)	Anas	أَنَسُ

Translation	Transliteration	Arabic
Conqueror	Ghaazi	غَازِي
Succored	Ghiyaath	غِيَاثُ
Guiding to the path	Haady	هَادِي
Praising(Allah)	Haamid	حَامِدُ
Happy	Haaniy	هَانِي
A Prophet of Allaah عليه السلام	Haaroon	هَارُونَ
Generousity	Haashim	هَاشِمُ
Judge	Haatim	حَاتِمُ
Lion	Hamzah	حَمْزَةُ
Companion of the Prophet (ﷺ)	Harmalah	حَرْمَلَةُ
	Hassaan	حَسَّانُ
Beautiful	Hasan	حَسَنُ
Young hawk	Haytham	هَيْثَمُ
Companion of the Prophet(ﷺ)	Hudayfah	حُذَيْفَةُ
Sword	Husaam	حُسَامُ
Beautiful	Husayn	حُسَيْنِ
A Prophet of Allah عليه السلام	Huud	هُودُ
A Prophet of Allah عليه السلام	Ibraheem	إِبْرَاهِيمُ

Translation	Transliteration	Arabic
The First Muadhdhin	Bilal	بِلاَلُ
Proof	Burhaan	بُرْهَانُ
A Prophet of Allah عليه السلام	Dawud	دَاؤُدُ
Brightness	Diyaa	ضِيَاءُ
Proud	Faakhir	فَاخِرُ
Horseman	Faaris	فَارِسُ
Separator	Faaruuq	فَارُوقُ
Honourable	Fadl	فَضْلُ
Lynx	Fahd	فَهْدُ
Deasire	Faisal	فَيْصَلُ
Honourable	Fakhry	فَخْرِي
Unique	Fareed	فَرِيدُ
Perspicacity	Faaris	فَارِسُ
Clever	Faateen	فَطِينُ
Successful	Fawwaaz	فَوَّازُ
Sacrifice	Fidaa	فِدَاءُ
Heart	Fuad	فُؤَادُ
Victor	Ghaalib	غَالِبُ

Translation	Transliteration	Arabic
Generous	Kareem	كَرِيمُ
Friend	Khaleel	خَلِيلُ
Eternal	Khalid	خَالِدُ
Good	Khayr	خَيْرُ
Charitable	Khayry	خَيْرِي
Sensible	Labeeb	لَبِيبُ
Kind and Friendly	Lutfy	لُطْفِي
Sensible	Luqman	لُقْمَانُ
Skilled	Maahir	مَاهِرُ
Praise	Mahmuud	مَحْمُودُ
Glory	Majd	مَجْدُ
Strong	Makeen	مَكِينُ
Commendable	Mamduuh	مَمْدُوحُ
Trustworthy	Manunu	مَأْمُونُ
Benefit	Ma'n	مَعْنُ
Aided	Mansuur	مَنْصُورُ
A companion of the Prophet (ﷺ)	Marween	مِرْوَانُ
Blessed	Marzuuq	مَرْزُوقُ

Translation	Transliteration	Arabic
A Prophet of Allah	Idrees	إِدْرِيسُ
Beneficence	Ihsaan	إِحْسَانُ
Female of pigeon	Ikrimah	عِكْرِمَةُ
Pillar	Imaad	عِمَادُ
A Prophet of Allah	Imraan	عِمْرَانُ
Thankfulness	Irfaan	عِرْفَانُ
A Prophet of Allah	Isa	عِيسَى
A Prophet of Allah	Ishaaq	إِسْحَاقُ
Safeguard	Isham	عِصَامُ
A Prophet of Allah	Ism'aeel	إِسْمَاعِيلُ
A Companion of the Prophet(ﷺ)	Jaabir	جَابِرُ
Rivulet	Jaafar	جَعْفَرُ
Glory of the faith	Jalal	جَلَالُ
Beauty	Jamaal	جَمَالُ
Beautiful	Jameel	جَمِيلُ
Generousity	Jawwaad	جَوَّادُ
Perfect	Kaamil	كَامِلُ
Perfection	Kamal	كَمَالُ

Translation	Transliteration	Arabic
Proud	Mu'tazz	مُعْتَزٌّ
Obedient	Mutee'	مُطِيعُ
Adhering to Faith	Mu'tasim	مُعْتَصِمُ
Successful	Muwaffaq	مُوَفَّقُ
Dear/Rare	Naadir	نَادِرُ
Acquirer	Naail	نَائِلُ
Adviser	Naasih	نَاصِحُ
Protector	Naasir	نَاصِرُ
Adjuster	Naazim	نَاظِمُ
Safe	Naajim	نَاجِحُ
Noble	Nabeeh	نَبِيهُ
Noble	Nabeel	نَبِيلُ
Outstanding	Nabhaan	نَبْهَانُ
Friend	Nadeem	نَدِيمُ
Comfort	Na'eem	نَعِيمُ
Of noble descent	Najeeb	نَجِيبُ
Star	Najm	نَجْمُ
Warner	Nadheer	نَذِيرُ

Translation	Transliteration	Arabic
Lucky	Mas'uud	مَسْعُودُ
Ease	Maysarah	مَيْسَرَةُ
Lamp	Misbah	مِصْبَاحُ
Protected	Muaadh	مُعَاذُ
A companion of the prophet (ﷺ)	Mu'awiyyah	مُعَاوِيَةُ
Supported	Muayyad	مُؤَيَّدُ
Useful	Mufeed	مُفِيدُ
The Prophet's Name (ﷺ)	Muhammad	مُحَمَّدُ
Beneficent	Muhsin	مُحْسِنُ
Fighter	Mujaahid	مُجَاهِدُ
Chosen	Muktaar	مُخْتَارُ
Brilliant	Muneer	مُنِيرُ
Warner	Mundhir	مُنْذِرُ
Satisfied	Murtadah	مُرْتَضَى
A prophet of Allah	Musa	مُوسَى
One who submit to Allah	Muslim	مُسْلِمُ
Chosen one	Mustafa	مُصْطَفَى
Obeyed	Mutaa	مُطَاعُ

Translation	Transliteration	Arabic
Patient	Saabir	صَابِرُ
Goodluck	Saad	سَعْدُ
Wakeful	Saahir	سَاهِرُ
Worshipper	Saajid	سَاجِدُ
Beautiful	Sabeeh	صَبِيحُ
Happy	Sa'eed	سَعِيدُ
Best friend	Safiyy	صَفِيٌّ
The companion of the prophet (ﷺ)	Safwaan	صَفْوَانُ
Righteousness	Salah	صَلَاحُ
Safe	Saleem	سَلِيمُ
Safe	Salman	سَلْمَانُ
Entertaining companion	Samir	سَمِيرُ
Master	Sayid	سَيِّدُ
Compassionate	Shafeeq	شَفِيقُ
Distinguish	Shareef	شَرِيفُ
Lamp	Siraaj	سِرَاجُ
Early morning	Subhy	صُبْحُ
A Prophet of Allah	Sulayman	سُلَيْمَانُ

Translation	Transliteration	Arabic
Pure	Nazeeh	نَزِيهُ
A Prophet of Allah	Nuh	نُوحُ
A companion of the prophet (ﷺ)	Nu'man	نُعْمَانُ
Shiny	Nuuriy	نُورِي
Divider	Qasim	قَاسِمُ
Firm	Qays	قَيسُ
Irritable	Qutaybah	قُتَيْبَةُ
Leader	Raaid	رَائِدُ
Symbol	Raamiz	رَامِزُ
Arranger	Raatib	رَاتِبُ
Gainer	Rabah	رَبَاحُ
Spring	Rabee'	رَبِيعُ
Kind friend	Rafee'	رَفِيقُ
Desirous	Ragheb	رَاغِبُ
Integrity of conduct	Rashad	رَشَادُ
Guided	Rashid	رَشِيدُ
Contentment	Ridaah	رِضَا
Garders	Riyaad	رِيَاضُ

Translation	Transliteration	Arabic
A companion of the Prophet (ﷺ)	Utbah	عُطْبَةُ
Coming back	Waa'il	وَائِلُ
Unquelled	Waalid	وَالِدُ
Supporter	Waliyy	وَلِيٌّ
Graceful	Waseem	وَسِيمُ
A Prophet of Allah	Yahya	يَحْيَ
Right side	Yamen	يَمَنُ
Ease/wealth	Yasaar	يَسَّارُ
Wealthy	Yasir	يَسِيرُ
Growth/Increase	Yazeed	يَزِيدُ
A Prophet of Allah	Yusuf	يُوسُفُ
Victorious	Zaafir	ظَافِرُ
Abstemious/Asceptic	Zaahid	زَاهِدُ
Bright	Zaahir	زَاهِرُ
A Prophet of Allah	Zakariyah	زَكَرِيَا
Pure	Zakiy	زَكِيٌّ
Abundance	Zakd	زَيْدُ
Super Abundance	Ziyaad	زِيَادُ

Translation	Transliteration	Arabic
Goodluck	Su'uud	سُعُودُ
Chaste	Taahir	طَاهِرُ
Star	Taariq	طَارِقُ
Nice	Talaal	طَلَالُ
Kind of tree	Talhah	طَلْحَةُ
Perfection	Tamaam	تَمَامُ
Rare	Tareef	طَرِيفُ
Kind of tree	Tarfah	طَرْفَةُ
Success	Tawfeeq	تَوْفِيقُ
Facilitation	Tayseer	تَيْسِيرُ
Firm	Thaabit	ثَابِتُ
Shooting star	Thaaqub	ثَاقِبُ
A companion of the Prophet(ﷺ)	'Ubaadah	عُبَادَةُ
Servant of Allah	'Ubaidah	عُبَيْدَةُ
A companion of the Prophet (ﷺ)	Ubayy	أُبَيٌّ
Long living	'Umar	عُمَرُ
Long living	'Umayr	عُمَيْرُ
A lion	'Usaamah	أُسَامَةُ

Translation	Transliteration	Arabic
Trustworthy	Ameenah	أَمِينَةُ
Leader	Ameerah	أَمِيرَةُ
Cloud	‘Anaan	عَنَانُ
Perfume	Anbar	أَنْبَرُ
Friendly	Aneesah	أَنِيسَةُ
Rays of Light	Anwaar	أَنْوَارُ
Witty & Smart	‘Areebah	عَرِيبَةُ
Pleasant small	Areejah	أَرِيجَةُ
Loving	‘Aroob	عَرُوبُ
Purity	Asalah	أَصَلَةُ
Great Lenitive	Aseelah	أَسِيلَةُ
Daughter of Abubakr	Asmaa’	أَسْمَاءُ
Esteemed	‘Azeezah	عَزِيزَةُ
Tony Female	‘Azzah	عَزَّةُ
Blossoms	Azhaar	أَزْهَارُ
Smiling	Baasim	بَاسِمُ
Resembling Full Moon	Badriyah	بَدْرِيَّةُ
Queen Saba in the Qur’an	Bilqees	بِلْقِيسُ

FEMALE NAMES

Translation	Transliteration	Arabic
Equal	Adeelah	عَدِيلَةُ
Hopes	Amaal	أَمَالُ
Safe	Aaminah	آمِنَةُ
One who taids to the weave	Aasiyah	آسِيَةُ
Excellent	Aasimah	آسِمَةُ
Perfectly Firmed	Ablaa	أَبْلَى
Fragrance	‘Abeer	عَبِيرُ
Returning	‘Aaidah	عَائِدَةُ
Living/Prosperous	‘Aaishah	عَائِشَةُ
Chastity	‘Afaaf	عَفَافُ
Whit	‘Araaf’	عَفْرَاءُ
Happiness	Afrah	أَفْرَحُ
Pledge	‘Ahd	عَهْدُ
Pleasant dreams	Ahlaam	أَحْلَامُ
Exalted	‘Aaliyyah	عَلِيَّةُ
Diamond	Almassa	أَلْمَاسُ
Aspiration	Amaaniy	أَمَانِي
Servant of Allah	Amatullah	أَمَةُ الله

Translation	Transliteration	Arabic
Beautiful	Glaadah	غَلاَدَةُ
Guide to righteous path	Haadiyah	هَادِيَةُ
Gift	Hadiyyah	هَدِيَّةُ
Slender	Hayfah	هَيْفَةُ
Gentle/Patient	Haleemah	حَلِيمَةَ
Praiseworthy	Hameedah	حَمِيدَةُ
Mercy	Hanaan	حَنَانُ
True believer	Haneefah	حَنِيفَةُ
Pleased	Haaniyah	هَانِيَةُ
Life	Hayaat	حَيَاةُ
Right guidance	Huda	هُدَى
Beauty	Husn	حُسْنُ
Joy	Ibtihaj	اِبْتِهَاجُ
Honour	Ikraam	إِكْرَامُ
Obedience	Imtithaal	اِمْتِثَالُ
Benefaction	‘Inaan	عِنَانُ
Sociability	Inaas	إِنَاسُ
Concern	Inaayah	عِنَايَةُ

Translation	Transliteration	Arabic
Finger tips	Banna	بَنَا
Hope and meed	Baraa'ah	بَرَاعَةُ
Bringer of Good Tiding	Basheerah	بَشِيرَةُ
Ascetic Virgin	Batool	بَتُولُ
Good Omen	Bushra	بُشْرَى
Beautiful	Buthaynah	بُثَيْنَةُ
Forenoon	Dhuha	ضُحَى
Captivating	Faatimah	فَاطِمَةُ
Captivating	Faatin	فَاطِنُ
Self Sacrifice	Fadhwah	فَدْوَةُ
Virtue	Fadeelah	فَضِيلَةُ
Victorious	Faaizah	فَائِزَةُ
Star	Falak	فَلَكُ
Unique	Fareedah	فَرِيدَةُ
Joyful	Fareehah	فَرِيحَةُ
Successful	Fawziyah	فَوْزِيَّةُ
Fragrance	Ghaaliyah	غَالِيَةُ
Tony/delicate	Ghaydah	غَيْضَةُ

Translation	Transliteration	Arabic
Praiseworthy	Madeehah	مَدِيحَةُ
Glorious	Majiddah	مَجِدَّةُ
Of Good Character	Makaarim	مَكَارِمُ
Guiding Light	Manaar	مَنَارُ
Achievement	Manaal	مَنَالُ
Asperity	Maraam	مَرَامُ
Mother of Prophet Isa	Maryam	مَرْيَمُ
Auspicious	Maymuun	مَيْمُونُ
Beautiful	Maysoon	مَيْسُونُ
Useful	Mufeedah	مُفِيدَةُ
Desire	Munan	مُنَى
Illuminating	Muneerah	مُنِيرَةُ
Soul	Muhja	مُهْجَةُ
Giving Cousel	Musheerah	مُشِيرَةُ
Intelligent	Nabeehah	نَبِيهَةُ
Noble	Nabeelah	نَبِيلَةُ
Equal	Nadeedah	نَدِيدَةُ
Precious	Nafeesah	نَفِيسَةُ

Translation	Transliteration	Arabic
Triumph	Intishaar	انْتِشَارُ
Clarity	Jalah	جَلَى
Heart/Soul	Jannan	جَنَانُ
Silver Pearl	Jumaanah	جُمَانَةُ
Beautiful	Jameelah	جَمِيلَةُ
Most Perfect	Kameelah	كَمِيلَةُ
Satelite	Kawkab	كَوْكَبُ
Wife of the Prophet(ﷺ)	Khadeejah	خَدِيجَةُ
Immortality	Khaalidah	خَالِدَةُ
Proper	Khawlah	خَوْلَةُ
Charitable Good	Khayriyah	خَيْرِيَّةُ
Immortality	Khuluud	خُلُودُ
Daughter of the prophet (ﷺ)	Kulthuum	كُلْثُومُ
Darkness of Lips	Lamah	لَمَةُ
Soft to the touch	Lamees	لَمِيسُ
Gentle	Lateefah	لَطِيفَةُ
Tender	Leenar	لِينَارُ
The Innermost Essence	Lubaabah	لُبَابَةُ

Translation	Transliteration	Arabic
Transmitter	Raawiyah	رَاوِيَةُ
Guider	Rabee'ah	رَبِيعَةُ
White Cloud	Rabaab	رَبَابُ
Satisfied	Raadiyah	رَاضِيَةُ
Prosperous	Rafa	رَفِيعُ
Pleasant	Raghd	رَغْدُ
Hope	Raja	رَجَا
Garden	Rawdah	رَوْضَةُ
Gazing	Raniyah	رَنِيَةُ
Wise/Mature	Rasheedah	رَشِيدَةُ
Walking Gentle	Ruwaydah	رُوَيْدَةُ
Daughter of the Prophet(ﷺ)	Ruqayyah	رُقَيَّةُ
Patient	Saabirah	صَابِرَةُ
Good	Saalihah	صَالِحَةُ
Safe	Saalimah	سَالِمَةُ
Elerated	Saamiyah	سَامِيَةُ
Clarity	Safah	صَفَى
Several/Pure	Safiyyah	صَفِيَّةُ

Translation	Transliteration	Arabic
Blessing	Na'eemah	نَعِيمَةُ
Acquincer	Naylah	نَيْلَةُ
Safety	Najaat	نَجَاةُ
Of Noble Birth	Najeebah	نَجِيبَةُ
Of Wide Eyes	Najeelah	نَجِيلَةُ
Victorious	Nayjah	نَجْيَةُ
Gift	Nawl	نَوْلُ
Flower	Nawar	نَوَارُ
Helper	Naasirah	نَاصِرَةُ
Purity	Nazaahah	نَزِيهَةُ
Optimistic	Nazeeyah	نَزِيَةُ
Arrows	Nibaal	نِبَالُ
Call	Nidaa	نِدَاءُ
Blessings	Nimaat	نِعْمَةُ
Light	Noor	نُورُ
Intelligence	Nuha	نُهَى
Pleasant Trip	Nuzha	نُزْهَةُ
Leader	Raaidat	رَائِدَةُ

Translation	Transliteration	Arabic
Successful	Wafeeqah	وَفِيقَةُ
Loyal	Wafiyyah	وَفِيَّةُ
Eminent	Wajeehah	وَجِيهَةُ
Rose	Wardah	وَرْدَةُ
Love	Widad	وِدَادُ
Lenient	Yasirah	يَسْرَةُ
Good Fortune	Yumm	يُمٌّ
Victorious	Zaafira	ظَافِرَةُ
Luminous	Zahirah	ظَاهِرَةُ
Beauty of Flower	Zahrah	زَهْرَةُ
Daughter of the Prophet (ﷺ)	Zainab	زَيْنَبُ
Beautiful	Zainah	زِينَةُ
Pure	Zakiyah	زَكِيَّةُ

Translation	Transliteration	Arabic
Dawn	Sahar	سَحَرُ
Smooth/Soft	Sahlah	سَهْلَةُ
Tranquility	Sakeenah	سَكِينَةُ
Peaceful	Salmah	سَلْمَى
Solace	Salwah	سَلْوَى
Generosity	Samaahah	سَمَاحَةُ
One the companion of the prophet (ﷺ)	Sameerah	سَمِيرَةُ
The wife of the prophet (ﷺ)	Sawdah	سَوْدَةُ
Noble	Shareefah	شَرِيفَةُ
Arrows	Sihaam	سِهَامُ
Soft/Smooth	Suhaylah	سُهَيْلَةُ
Small Arrows	Suhaymah	سُهَيْمَةُ
The first Martyr in Islaam	Sumaayah	سُمَيَّةُ
Pure	Taahirah	طَاهِرَةُ
Thankfulness	Thanah	ثَنَا
Wealth	Tharaa	ثَرَى
Star	Thuraya	ثُرَيَا
Faithfulness	Wafah	وَفَى

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